

PERSONAL EXEGESIS STUDY: PROVERBS 27 (箴言第二十七章)

A Trilingual Textual and Theological Commentary | 三語經
文神學註釋

- Frank Leo 劉宗唐 משה הלוי Φραγκίσκος Μωυσῆς Λευιτάκης
משה לוין (לעווין)

INTRODUCTION | 引言

Proverbs 27 belongs to the second Solomonic collection (Proverbs 25–29), compiled by "the men of Hezekiah" (Prov 25:1). This chapter is a masterwork of wisdom literature dealing with the themes of humility before the future, the theology of true friendship, the discipline of honest rebuke, the insatiable nature of human desire, and the practical stewardship of God-given resources. Unlike the more thematic units elsewhere in Proverbs, chapter 27 follows a semi-anthological structure — individual maxims loosely threaded together by the motif of relational wisdom.

箴言第二十七章隸屬於所羅門箴言的第二部合集(箴言25–29章)，由「希西家的人」所編纂(箴25:1)。本章乃智慧文學之傑作，涵蓋在未來面前的謙卑、真誠友誼的神學、誠實責備的操練、人類慾望的不可饜足，以及對上帝所賜資源的忠心管理。與箴言其他章節中較為系統的主題單元不同，本章呈現半選集式結構——個別格言以關係智慧為主題鬆散串連。

VERSE 1 | 第一節

Textual Sources | 經文來源

Hebrew (MT):

אַל־תִּתְהַלֵּל בַּיּוֹם מָחָר כִּי לֹא־תֵדַע מַה־יָּלֵד יוֹם

Transliteration: *'al-tithalēl bēyôm māḥār kî lō'-tēda 'mah-yēled yôm*

Translation: "Do not boast about tomorrow, for you do not know what a day may bring forth."

「不要為明日自誇，因為一日要生何事，你尚且不能知道。」

Greek (LXX):

Μὴ καυχῶ τὰ εἰς αὔριον, οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα.

Transliteration: *Mē kauchō ta eis aurion, ou gar ginōskeis ti texetai hē epiousa.*

Translation: "Do not boast of the things of tomorrow, for you do not know what the coming [day] will bring forth."

「不可誇耀明日之事，因為你不曉得那將來的日子要生出什麼。」

Coptic (Bohairic tradition, reconstructed from the LXX Vorlage):

Μπερϣουϣου μμοκ εθβε ραστε: εβολ γε νγκωουν αν γε ου πε πεεζοου εενηου ναμиси μμοϥ.

Transliteration: *Mpershoushou mmok ethbe raste: ebol je ngsooun an je ou pe piehöou ethnēou namisi mmof.*

Translation: "Do not glorify yourself concerning tomorrow, for you do not know what the coming day will give birth to."

「不要因明天而自我榮耀，因為你不知道那將來的日子會產生什麼。」

Deep Exegesis | 深入釋經

Theological-Linguistic Analysis | 神學語言學分析

The Hebrew verb הִתְהַלֵּל (*hithalēl*) is the Hithpael (reflexive-intensive) form of הלל (*hālal*, "to praise, to boast"). The reflexive dimension is critical: this is self-directed praise, autokauchēsis — the human heart curving in upon itself (*incurvatus in se*, as Augustine would describe sin's fundamental posture). The object of this boasting is יוֹם מָחָר (*yôm māḥār*, "the day of tomorrow"), meaning the future as a possession one presumes to hold. The Hebrew uses a striking birth metaphor: מַה־יֵּלֵד יוֹם — "what a day will give birth to" — using the Qal imperfect of יָלַד (*yālad*, "to bear, to beget"). The future is pregnant with unknown possibilities. Time is generative but opaque; only God sees its offspring.

希伯來動詞 הִתְהַלֵּל (*hithalēl*) 是 הלל (*hālal*, 「讚美、誇耀」) 的 Hithpael (反身加強) 形式。其反身維度至為關鍵：這是自我指向的讚美——人心向自身內彎 (如奧古斯丁所描述的罪之根本姿態 *incurvatus in se*)。誇耀的對象是 יוֹם מָחָר (「明天」)，即人僭越地視為已有的未來。希伯來文使用了一個驚人的生育隱喻：מַה־יֵּלֵד יוֹם——「一日要生出什麼」——用 יָלַד (*yālad*, 「生產、生育」) 的 Qal 未完成式。未來充滿未知的可能性。時間具有生產力，卻不透明；唯有上帝能看見它的產物。

The LXX renders this with μὴ καυχῶ (*mē kauchō*), using the present middle/passive imperative of καυχάομαι, the same verb Paul will later employ in his theology of boasting only in the Lord (1 Cor 1:31; 2 Cor 10:17). The word τέξεται (*texetai*) from τίκτω ("to give birth") preserves the Hebrew birth metaphor exactly. The Coptic tradition renders this with ⲙⲓϥⲓ (*missi*, "to give birth"), likewise preserving the organic imagery of time as a mother.

七十士譯本以 μὴ καυχῶ 翻譯，使用 καυχάομαι 的現在時中間/被動語態命令式——保羅後來在「只可指主誇口」的神學中使用了同一動詞 (林前 1:31; 林後 10:17)。τέξεται 來自

τίκτω(「生產」)，精確保留了希伯來文的生育隱喻。科普特傳統使用 *ἡσι* (*hisi*, 「生產」)，同樣保留了時間如母親的有機意象。

Christian Theological Reflection | 基督教神學反思

This verse stands as the porch to the entire chapter: before you can learn anything about friendship, rebuke, or stewardship, you must first learn that you do not own the future. The theological foundation is the sovereignty of God over time. James 4:13–15 is the New Testament expansion of this proverb: "Come now, you who say, 'Today or tomorrow we will go to such and such a city' ... you do not know what your life will be tomorrow." The wisdom tradition of Israel here intersects with the Christian doctrine of providence (*pronoia*, πρόνοια): God's foreknowledge is the ground of our humility.

此節經文乃全章之門廊：在你能學習任何關於友誼、責備或管理的功課之前，你必須先學會你並不擁有未來。其神學基礎乃上帝對時間的主權。雅各書4:13–15 是此箴言的新約展開：「噫！你們有話說：『今天明天我們要往某城裡去……其實明天如何，你們還不知道。』」以色列的智慧傳統在此與基督教的護理教義(*pronoia*, πρόνοια)交匯：上帝的預知乃是我們謙卑的根基。

Commentary Notes | 註釋家筆記

Spurgeon (司布真): "Let us never boast of future days and years, or what we mean to do when we come to any age, or what shall be our position when we grow gray. Let us never boast of anything in the future, for we cannot tell what even a day may bring forth." Spurgeon connects this to the Christian's daily dependence upon grace — every day is a fresh gift, not a guaranteed possession. He adds: "We may be very easy and very comfortable about tomorrow; we may remember that all our times are in His hands, that all events are at His command."

司布真：「讓我們永遠不要誇耀未來的日子和年歲，或者在某個年紀要做什麼，或者年老時地位如何。讓我們永遠不要誇耀未來的任何事，因為我們不能確知一日會生出什麼。」司布

真將此連結到基督徒每日對恩典的倚靠——每一天都是新鮮的禮物，而非保證擁有的事物。

Jamieson-Fausset-Brown (1871) (詹美森-福賽特-布朗, 1871年): "Do not confide implicitly in your plans (Pr 16:9; 19:21; Jas 4:13–15)." The JFB commentary is characteristically terse, pointing to the broader Proverbial theology that "a man's heart deviseth his way, but the LORD directeth his steps."

詹美森-福賽特-布朗(1871年):「不要完全信賴你的計劃(箴16:9; 19:21; 雅4:13–15)。」JFB評註以其一貫的簡潔風格, 指向更廣泛的箴言神學:「人心籌算自己的道路, 惟耶和華指引他的腳步。」

Derek Prince (戴瑞克·乃斯): Though Prince does not provide a verse-by-verse commentary on Proverbs 27:1 directly, his broader teaching on Proverbs emphasizes the fear of the Lord as the organizing principle. The presumption of controlling tomorrow is fundamentally a failure to fear God — it places the self on the throne of divine sovereignty over time.

戴瑞克·乃斯: 雖然乃斯未直接逐節註釋箴言27:1, 但他對箴言的整體教導強調敬畏耶和華為組織原則。僭越地控制明天本質上是敬畏上帝的失敗——它將自我置於上帝對時間之主權的寶座上。

MacArthur (麥克乃瑟): In his *MacArthur Study Bible* introduction to Proverbs, MacArthur emphasizes that Proverbs are "simple, moral statements (or illustrations) that expound a universal truth about God's world." On 27:1, the principle is that divine sovereignty renders all human presumption foolish. This aligns with MacArthur's broader Reformed emphasis on God's absolute decree.

麥克乃瑟: 在其《麥克乃瑟研讀聖經》箴言導論中, 麥克乃瑟強調箴言是「闡述關於上帝世界之普遍真理的簡明道德陳述(或例證)」。關於27:1, 原則是神聖主權使一切人類的僭越成為愚拙。這與麥克乃瑟更廣泛的改革宗強調——上帝絕對旨意——一致。

N.T. Wright (賴特): Wright's theology of wisdom literature places Proverbs within the larger narrative of creation's good order. In his treatment of wisdom, Wright argues that the Wisdom tradition is fundamentally about living well within God's created order — and boasting about tomorrow is a violation of the creaturely limits embedded in the fabric of reality. Wisdom is not merely prudential advice but participation in the divine logos that sustains creation.

賴特:賴特的智慧文學神學將箴言置於受造界良好秩序的更大敘事之中。在其對智慧的論述中,賴特主張智慧傳統從根本上關乎在上帝的受造秩序中美好地生活——為明天誇口是對現實結構中內嵌的受造物限度的違反。智慧不僅是審慎的建議,更是參與維繫受造界的神聖邏各斯。

Pastor Stephen Tong (唐崇榮牧師): In his sermons on wisdom and time, Tong teaches that the fear of God is the "beginning point" (起始點) of all true knowledge. He links this to the Reformed principle that God is the *Ens Absolutum* (絕對存有) and humans are *ens dependens* (依存之有). To boast of tomorrow is to forget one's ontological dependence upon God. Tong frequently emphasizes: "只有敬畏上帝的人, 才能正確認識時間的意義" ("Only the person who fears God can rightly understand the meaning of time").

唐崇榮牧師:在他關於智慧與時間的講道中,唐牧師教導敬畏上帝是一切真知識的「起始點」。他將此與改革宗原則連結——上帝是 *Ens Absolutum*(絕對存有),人是 *ens dependens*(依存之有)。為明日自誇乃是忘記了自己對上帝的本體論依存。唐牧師常強調:「只有敬畏上帝的人, 才能正確認識時間的意義。」

VERSE 2 | 第二節

Textual Sources | 經文來源

Hebrew (MT):

יְהַלְלֶךָ זָר וְלֹא־פִיךָ נִכְרִי וְאֶל־שִׁפְתֶיךָ

Transliteration: *yěhallēlkā zār wělo`-fikā; nākērī wě`al-šěfāteykā*

Translation: "Let a stranger praise you, and not your own mouth; a foreigner, and not your own lips."

「要別人誇獎你，不可用口自誇；等外人稱讚你，不可用嘴自稱。」

Greek (LXX):

ἐγκωμιαζέτω σε ὁ πέλας καὶ μὴ τὸ σὸν στόμα, ἀλλότριος καὶ μὴ τὰ σὰ χεῖλη.

Transliteration: *Enkōmiazetō se ho pelas kai mē to son stoma, allotrios kai mē ta sa cheilē.*

Translation: "Let your neighbor praise you, and not your own mouth; a stranger, and not your own lips."

「讓你的鄰人誇獎你，而不是你自己的口；讓外人來，而不是你的嘴唇。」

Deep Exegesis | 深入釋經

The Hebrew uses two parallel terms for "other people": זָר (*zār*, "stranger, outsider") and נִכְרִי (*nākērī*, "foreigner"). The use of these two words intensifies the point: if even a stranger or foreigner can be moved to praise you, the praise is genuine. The parallelism (A / not-B // A' / not-B') is quintessential Hebrew poetic structure (synonymous parallelism).

希伯來文使用兩個平行詞表示「他人」：זָר（「陌生入、外人」）和 נִכְרִי（「外邦人」）。這兩個詞的使用加強了要點：如果連陌生人或外邦人都能被感動而讚美你，那讚美就是真實的。此平行結構（A / 非B // A' / 非B'）是典型的希伯來詩歌結構（同義平行）。

The LXX renders הַיָּרֵי as ὁ πέλας (*ho pelas*, "the one nearby, the neighbor"), an interesting interpretive shift — moving from "stranger" to "neighbor." This may reflect the Hellenistic social context where praise from one's community (πέλας) was the primary form of social recognition. The word ἐγκωμιάζω (*enkōmiazō*) from ἐγκωμιάζω evokes the formal Greek literary genre of the *encomium* — a speech of praise. The LXX thus elevates the proverb into the realm of Greek rhetorical culture.

七十士譯本將 הַיָּרֵי 譯為 ὁ πέλας(「鄰近之人、鄰舍」)，這是一個有趣的詮釋轉換——從「陌生人」移至「鄰舍」。這可能反映了希臘化社會背景中，來自社群的讚美是社會認可的主要形式。ἐγκωμιάζω 源自 ἐγκωμιάζω，喚起了希臘文學中正式「頌詞」(*encomium*) 體裁。七十士譯本由此將箴言提升至希臘修辭文化的領域。

Spurgeon: "For he who praises himself writes himself down a fool in capital letters." This pithy remark captures the existential absurdity of self-praise — it defeats its own purpose.

司布真：「因為自我稱讚之人用大寫字母給自己寫上了愚人的標籤。」此精闢之言捕捉了自我誇讚的存在性荒謬——它挫敗了自己的目的。

JFB (1871): "Avoid self-praise." The commentary's brevity matches the proverb's directness.

詹美森-福賽特-布朗(1871年)：「當避免自我稱讚。」評註的簡潔與箴言的直接相匹配。

VERSES 3–4 | 第三至四節

Textual Sources | 經文來源

Hebrew (MT) v.3:

כָּבֹד-אַבְנִי וְנֹסֵל הַחֹל וְכַעַס אֶוִּיל כָּבֹד מִשְׁנִיָּהֶם

Transliteration: *kōved-`even wěnēṭel haḥôl wěkha`as `ēvîl kāvēd mishshēnêhem*

Translation: "A stone is heavy and sand is weighty, but a fool's vexation is heavier than both."

「石頭沉重，沙土更重；愚妄人的怒氣比這兩樣都重。」

Hebrew (MT) v.4:

אַחְזֶרִיּוּת חֲמָה וְשֹׁטֶף אַף וְיִמִּי יַעֲמֹד לִפְנֵי קִנְיָה

Transliteration: *`akhzēriyyût ḥēmāh wěsheṭef `āf ûmî ya`āmōd lifnê qin`āh*

Translation: "Wrath is cruel, anger is overwhelming; but who can stand before jealousy?"

「忿怒為殘忍，怒氣為洪水；但誰能在嫉妒面前站得住呢？」

Greek (LXX) v.3:

βαρὺ λίθος καὶ δυσβάστακτον ἄμμος, ὀργὴ δὲ ἄφρονος βαρυτέρα ἀμφοτέρων.

Transliteration: *Baru lithos kai dysbastakton ammos, orgē de aphronos barytera amphoterōn.*

Greek (LXX) v.4:

ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή, ἀλλ' οὐδένα ὑφίσταται ζῆλος.

Transliteration: *Aneleēmōn thymos kai oxeia orgē, all' oudena hyphistatai zēlos.*

Deep Exegesis | 深入釋經

Verse 3 employs a *qal wahomer* ("lesser to greater") argument: if stone (*`even*) and sand (*ḥôl*) — the heaviest natural materials familiar to agrarian Israel — are

burdensome, how much more the כַּעַס (*ka'as*, "provocation, vexation") of the עֵוִיל (*'ēvīl*, "fool"). The Hebrew עֵוִיל designates not merely an intellectually deficient person but a morally perverse one — one who despises wisdom (Prov 1:7). The "weight" of the fool's anger is existential: it crushes everyone around him under the gravitational force of irrational rage.

第3節運用了 *qal wahomer* (「由輕推重」) 的論證：如果石頭 (*'even*) 和沙土 (*hól*) —— 以色列農業社會所知最重的天然材料 —— 已是沉重的，愚妄人的惱怒 (*ka'as*) 何等更甚。希伯來文 עֵוִיל 不僅指智力不足之人，更指道德悖逆之人 —— 輕蔑智慧之人 (箴1:7)。愚人怒氣的「重量」是存在性的：它以非理性暴怒的引力碾壓周圍一切人。

Verse 4 introduces an ascending taxonomy of destructive emotions: מַחַד (*hēmāh*, "fury"), אַף (*'āf*, "anger" — literally "nose," from the snorting of an enraged person), and finally קִנְיָה (*qin'āh*, "jealousy/envy"). The climax is *qin'āh*, which is presented as the most devastating force of all. The LXX renders it ζήλος (*zēlos*), the word that gives us English "zeal" and "jealousy." Paul will later identify ζήλος as one of the works of the flesh (Gal 5:20). The rhetorical question "Who can stand?" (מִי יָעִמָּה, *mī ya'āmōd*) echoes the theophanic language of Scripture — ordinarily asked regarding standing before *God* (cf. Mal 3:2; Rev 6:17). Here, jealousy is given almost divine, unstoppable force.

第4節引入了破壞性情緒的遞升分類：מַחַד (「盛怒」)、אַף (「怒氣」——字面意思是「鼻子」，源於盛怒之人的噴鼻之聲)，最後是 קִנְיָה (「嫉妒」)。高潮是嫉妒，被呈現為最具毀滅性的力量。七十士譯本將其譯為 ζήλος (*zēlos*)，即英文 "zeal" 和 "jealousy" 的詞源。保羅後來將 ζήλος 列為肉體的行為之一 (加5:20)。「誰能站立？」(מִי יָעִמָּה) 的修辭問句呼應了聖經中的神顯語言——通常是問在上帝面前誰能站立 (參瑪3:2; 啟6:17)。在此，嫉妒被賦予幾乎是神聖的、不可阻擋的力量。

Spurgeon: "Envy is a snake in the grass. Christians, beware of envy. You will, perhaps, be tempted to have it in your heart when you see another Christian more useful than you are... cry to God against it. Never let this venomous reptile be spared for a single moment."

司布真：「嫉妒是草叢中的蛇。基督徒們，要提防嫉妒。當你看到另一位基督徒比你更有用時，你也許會被試探讓它進入你的心……要向上帝呼求抵擋它。永遠不要對這條毒蛇有片刻的姑息。」

JFB (1871): "Envy or 'jealousy' (compare Margin; Pr 6:34), is more unappeasable than the simpler bad passions."

詹美森-福賽特-布朗：「嫉妒（參箴6:34）比較單純的壞情感更難平息。」

VERSES 5–6 | 第五至六節

Textual Sources | 經文來源

Hebrew (MT) v.5:

טוֹבָה תּוֹכַחַת מִגִּלְיָה מֵאַהֲבָה מְסֻתָּרֶת

Transliteration: *ṭôvāh tôkhaḥat mēgullāh mē'āhāvāh mēsuttāret*

Translation: "Better is open rebuke than love that is hidden."

「當面的責備，強如背地的愛情。」

Hebrew (MT) v.6:

נְאֻמִּים פִּצְעֵי אוֹהֵב וְנִעְתָּרוֹת נְשִׁיקוֹת שׁוֹנֵא

Transliteration: *ne'ēmānîm pîts'ê 'ôhēv wēna'tārôt nēshîqôt sônē'*

Translation: "Faithful are the wounds of a friend; but the kisses of an enemy are profuse/deceitful."

「朋友加的傷痕出於忠誠；仇敵連連親嘴卻是多餘。」

Greek (LXX) v.5:

κρείσσους ἔλεγχοι ἀποκεκαλυμμένοι κρυπτομένης φιλίας.

Transliteration: *Kreissous elenchoi apokekalymenoi kryptomenēs philias.*

Greek (LXX) v.6:

ἀξιοπιστότερα ἔστιν τραύματα φίλου ἢ ἐκούσια φιλήματα ἐχθροῦ.

Transliteration: *Axiopistoteraestin traumata philou ē hekousia philēmata echthrou.*

Deep Exegesis | 深入釋經

These two verses form the theological heart of Proverbs 27's doctrine of friendship.

Verse 5 establishes the paradox: תּוֹכַחַת מְגֻלָּה (*tôkhaḥat mēgullāh*, "rebuke that is uncovered/open") is declared טוֹבָה (*tōvāh*, "good/better") — more precious than מֵאַהֲבָה מְסֻתָּאֶרֶת (*mē'āhāvāh mēsuttāret*, "love that is hidden/concealed"). The Hebrew מְגֻלָּה is a Pual participle of גָּלָה ("to uncover, to reveal") — the same root used for divine revelation. True rebuke is itself a form of *apocalypsis* — an unveiling of truth.

此二節構成箴言27章友誼教義的神學核心。第5節建立了悖論：「顯明的責備」（תּוֹכַחַת מְגֻלָּה）被宣告為「好的/更好的」（טוֹבָה）——比「隱藏的愛」（מֵאַהֲבָה מְסֻתָּאֶרֶת）更為寶貴。מְגֻלָּה 是 גָּלָה（「揭開、啟示」）的 Pual 分詞——與用於神聖啟示的同一詞根。真正的責備本身就是一種 *apocalypsis*——真理的揭示。

Verse 6 deepens this: פְּצָעֵי אֹהֵב (*pits'ē 'ôhēv*, "the wounds of one who loves") are נֶאֱמָנִים (*ne'ēmānîm*, "faithful, trustworthy") — from the root אָמַן (*'āman*), the same root that

gives us "Amen" and the word for faith/faithfulness (*ʿēmûnāh*). The wounds of love partake in the faithfulness of God himself. By contrast, the נִשְׁחָקוֹת (*něshîqôṭ*, "kisses") of the שׂוֹנֵא (*śônē*, "enemy") are נֶעְתָּרוֹת (*naʿtārôṭ*) — a word variously interpreted as "profuse," "excessive," or "deceitful." The LXX reads ἐκούσια φιλήματα (*hekousia philēmata*, "willing/spontaneous kisses"), suggesting the enemy's kisses are *too* willing — suspiciously eager. The Judas kiss (Luke 22:47–48) is the supreme New Testament commentary on this verse.

第6節加深了這一點：「愛人者的傷痕」(בִּצְעָתוֹ אֱמֻנָה) 是「忠信的」(אֱמֻנָה)——來自詞根 אמן (*ʾaman*)，與「阿們」及信仰/忠信 (*ʿēmûnāh*) 同根。愛的傷痕分享了上帝自身的信實。相比之下，仇敵的親嘴是 נֶעְתָּרוֹת——此詞被不同解釋為「過多的」、「過度的」或「虛假的」。七十士譯本讀作 ἐκούσια φιλήματα（「自願的/自發的親嘴」），暗示仇敵的親嘴「太」自願了——可疑地熱切。猶大之吻（路22:47–48）是此節經文最高的新約註釋。

Spurgeon: "Our Lord Jesus Christ has a secret love to His people, yet He never spares them the open rebuke when He knows that it will be good for them... Beware of the flattering world, believer; beware of the flattering devil, and of the cozening of the flesh."

司布真：「我們的主耶穌基督對祂的子民有隱藏的愛，然而當祂知道公開的責備對他們有益時，祂從不吝惜……信徒啊，要提防諂媚的世界；要提防諂媚的魔鬼和肉體的欺騙。」

Derek Prince (戴瑞克·乃斯): In his devotional titled *The Right Reaction to Correction* (Proverbs 9:7–9), Prince writes about the faithful wounds of friends in the context of wise rebuke: "David considered blows from righteous friends as kindness" (Ps 141:5). Prince teaches that the capacity to receive rebuke is a primary marker of wisdom versus folly — and references Proverbs 27:5–6 as central to this principle.

戴瑞克·乃斯：在其以對糾正的正確反應（箴言9:7–9）為題的靈修中，乃斯在智慧責備的語境中論及朋友忠信的傷痕：「大衛視義人的擊打為善意」（詩141:5）。乃斯教導，接受責備的能力是智慧與愚昧的首要標誌——並引用箴言27:5–6 為此原則的核心。

MacArthur: MacArthur's emphasis in his study materials on these verses underscores the distinction between genuine pastoral care and flattery. The true shepherd wounds to heal; the false shepherd flatters to exploit.

麥克乃瑟：麥克乃瑟在其研讀資料中對這些經文的強調，突出了真正牧養關懷與諂媚之間的區別。真牧人因醫治而傷害；假牧人因利用而諂媚。

唐崇榮牧師 (**Pastor Stephen Tong**): Tong teaches that the courage to rebuke in love is rooted in the prophetic tradition — the prophets of Israel were, above all, faithful friends of God and of God's people. They wounded because they loved. Tong connects this to the Reformed understanding of the Law as a mirror that reveals sin — a painful but necessary instrument of grace. 「真正的愛不是順從你的感覺，而是順從上帝的真理」 ("True love does not follow your feelings, but follows the truth of God").

唐崇榮牧師：唐牧師教導，因愛而責備的勇氣根植於先知傳統——以色列的先知首先是上帝和上帝子民的忠信朋友。他們因愛而傷害。唐牧師將此連結於改革宗對律法的理解——律法如鏡子顯明罪——一個痛苦但必要的恩典工具。

VERSE 7 | 第七節

Hebrew (MT):

נֶפֶשׁ שְׂבֻעָה תִּבּוֹס נֶפֶת וְנֶפֶשׁ רָעָבָה כָּל־מַר מָתוֹק

Transliteration: *nefesh šěvê 'āh tāvûs nōfet wěnefesh rě 'ēvāh kol-mar mātôq*

Translation: "The satisfied soul loathes the honeycomb, but to the hungry soul every bitter thing is sweet."

「飽足的人厭惡蜂房的蜜；飢餓的人覺得一切苦物都是甘甜。」

Greek (LXX):

ψυχὴ ἐν πλησμονῇ οὕσα κηρίοις ἐμπαίζει, ψυχῇ δὲ ἐνδεεῖ καὶ τὰ πικρὰ γλυκεῖα φαίνεται.

Transliteration: *Psychē en plēsmonē ousa kēriois empaizei, psychē de endeei kai ta pikra glykeia phainetai.*

Deep Exegesis | 深入釋經

The key word is נֶפֶשׁ (*nefesh*, "soul/appetite/life"), appearing twice in antithetical parallelism. The שָׂבֵעַ (śēvē'āh, "satiated") soul תִּבְוֶה (*tāvûs*, "tramples, despises") even נֹדֶף (*nōfet*, "dripping honey") — the choicest food in the ancient Near East. The LXX strikingly uses ἐμπαίζει (*empaizei*, "mocks, scorns") — the same verb used for the mocking of Christ (Matt 27:29, 31). The satiated soul *mocks* what is precious.

關鍵詞是 נֶפֶשׁ (「靈魂/食慾/生命」)，在對比平行中出現兩次。飽足的靈魂甚至「踐踏、蔑視」(תִּבְוֶה) 蜂蜜(נֹדֶף)——古代近東最精選的食物。七十士譯本引人注目地使用了 ἐμπαίζει (「嘲弄、輕蔑」)——用於嘲弄基督的同一動詞(太27:29, 31)。飽足的靈魂嘲弄寶貴之物。

Spurgeon applies this spiritually: "No true preaching will go down with him who is full of himself, full of his own importance... But to the hungry soul every bitter thing is sweet. Happy hunger is it when the soul hungereth and thirsteth after righteousness."

司布真在靈性上應用此節：「對於自滿之人，沒有真正的講道能打動他……但對飢餓的靈魂，一切苦物都是甘甜。幸福的飢餓——當靈魂飢渴慕義之時。」

This connects to the Beatitude: "Blessed are those who hunger and thirst for righteousness" (Matt 5:6). The spiritual state of hunger is a grace — a blessed emptiness that makes the soul receptive to God's Word.

此節連結登山寶訓：「飢渴慕義的人有福了」(太5:6)。飢餓的靈性狀態是一種恩典——使靈魂能領受上帝之道的蒙福空虛。

VERSE 8 | 第八節

Hebrew (MT):

כְּצִפּוֹר נוֹדֶדֶת מִן־קִנְיָהּ כֵּן־אִישׁ נוֹדֵד מִמְקוֹמוֹ

Transliteration: *kětsippôr nôdedet min-qinnāh kēn-ʾîsh nôdēd mimmēqômô*

Translation: "As a bird that wanders from her nest, so is a man that wanders from his place."

「人離本處飄流，好像雀鳥離巢飄流一樣。」

Greek (LXX):

ὥσπερ ὅταν ὄρνεον καταπετασθῇ ἐκ τῆς ἰδίας νοσσιᾶς, οὕτως ἄνθρωπος δουλοῦται ὅταν ἀποξενωθῇ ἐκ τῶν ἰδίων τόπων.

Transliteration: *Hōsper hotan orneon katapetasthē ek tēs idias nossias, houtōs anthrōpos doulouai hotan apoxenōthē ek tōn idiōn topōn.*

Deep Exegesis | 深入釋經

The Hebrew נָדַד (*nôdēd*) means "to wander, to flutter, to be homeless" — the same root used for Cain's wandering (Gen 4:12, 14: נָדָה *nā' wānād*). The מִקְוָמוֹ (*māqôm*, "place") is not merely geographical but covenantal — one's appointed station in the community of God's people.

希伯來文 נָדַד 意為「飄流、漂泊、無家可歸」——與該隱飄流所用的同一詞根（創4:12, 14: נָדָה *nā' wānād*）。מִקְוָמוֹ（נָדָה「地方」）不僅是地理性的，更是盟約性的——一個人在上帝子民群體中被指派的位置。

The LXX adds a striking interpretation: δουλοῦται (*doulouai*, "is enslaved") — the man who leaves his place does not find freedom but bondage. This is the Septuagint's theological innovation: restlessness is not liberty but slavery.

七十士譯本加入了一個驚人的詮釋：δουλοῦται（「被奴役」）——離開自己位置的人找到的不是自由而是捆綁。這是七十士譯本的神學創新：不安定不是自由而是奴役。

Derek Prince devoted an entire sermon (*Busybodies and Overseers*) to this verse, teaching: "What is more weak or helpless than a bird that has wandered from its nest? ... The Bible says a man out of his place is just as weak and just as helpless as that little bird out of its nest." Prince emphasized that every believer has both a geographical and a spiritual "place" — a network of accountable relationships — and that leaving one's place leads to vulnerability. "What comfort, what protection, what security there is for the bird in its nest. And how completely bereft of those things when it's out of the nest."

戴瑞克·乃斯以整篇講道（多管閒事之人與監督者）闡述此節，教導道：「有什麼比離巢的小鳥更軟弱無助呢？……聖經說，離開自己位置的人就像離巢的小鳥一樣軟弱無助。」乃斯強調每位信徒都有地理上和屬靈上的「位置」——一個負責任之關係的網絡——離開自己的位置會導致脆弱。「鳥在巢中何等安慰、何等保護、何等安全。離了巢又何等完全喪失這一切。」

VERSE 9 | 第九節

Hebrew (MT):

שֶׁמֶן וְקִטְרֹת יְשַׂמְח־לֵב וּמִתֵּק רֵעֵהוּ מִעֲצַת-נָפֶשׁ

Transliteration: *shemen ûqĕṭōret yěšammaḥ-lēv ûmeṭeq rē ʿēhû mē ʾăṣat-nāfesh*

Translation: "Oil and perfume make the heart glad, and the sweetness of a man's friend [comes] from counsel of the soul."

「膏油與香料使人心喜悅；朋友誠實的勸教如同人心的香甜。」

Greek (LXX):

μύροις καὶ οἴνοις καὶ θυμιάμασιν τέρπεται καρδία, καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή.

Transliteration: *Myrois kai oinois kai thymimasin terpetai kardia, katarrhēgnytai de hypo symptōmatōn psychē.*

Deep Exegesis | 深入釋經

The Hebrew is textually difficult and has generated much scholarly discussion. The MT reads מְעֵתָהּ רֵעֵהוּ מִנְצַחַת נְפֹשׁ — "the sweetness of his friend from the counsel of the soul." The word מְעֵתָהּ (*me'etah*, "sweetness") connects friendship to the sensory vocabulary of fragrance and oil. Just as שֶׁמֶן (*shemen*, "oil") and קֶטֶרֶת (*qēṭeret*, "incense") — the aromatic substances of the tabernacle — make the heart glad (נִשְׂמַח, *yěšammaḥ*), so too the soul-deep counsel (נְצַחַת נְפֹשׁ, *āṣat-nāfesh*) of a friend brings a parallel sweetness. The connection to tabernacle imagery is not accidental: friendship is sacramental.

希伯來文本文字上有困難，引發了大量學術討論。MT讀作「他朋友的甘甜出自靈魂的勸教」。מְעֵתָהּ（「甘甜」）將友誼連結於芳香和油的感官詞彙。正如 שֶׁמֶן（「膏油」）和 קֶטֶרֶת（「香」）——會幕的芳香物質——使心歡喜，朋友出自靈魂深處的勸教（נְצַחַת נְפֹשׁ）同樣帶來平行的甘甜。與會幕意象的連結並非偶然：友誼是聖禮性的。

The LXX diverges significantly, reading: "The heart delights in perfumes and wines and incenses, but the soul is broken by calamities." The second half (καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχῇ) is absent from the Hebrew and likely represents a different Vorlage or interpretive expansion. This textual divergence is one of the most notable in the chapter.

七十士譯本顯著不同，讀作：「心因香膏、酒和香料而歡悅，靈魂卻被災禍所破碎。」第二半（καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχῇ）在希伯來文中不存在，可能代表不同的底本或詮釋性擴展。此文本差異是本章中最顯著的之一。

VERSE 10 | 第十節

Hebrew (MT):

וְרַע אָבִיר אֶל־תַּעֲזֹב וּבֵית אָחִיר אֶל־תַּבּוֹא בְיוֹם אִידָךְ טוֹב שָׁכֵן קָרוֹב מֵאָח רָחוֹק

Transliteration: *rē'ākā wērēa' 'āvīkā 'al-ta'āzōv ûvét 'āhîkā 'al-tāvô' bēyôm 'ēdekā;
tōv shākhēn qārōv mē'āh rāhōq*

Translation: "Do not forsake your friend and your father's friend, and do not go into your brother's house in the day of your calamity; better is a neighbor who is near than a brother who is far off."

「你的朋友和父親的朋友，你都不可離棄；你遭難的日子，不要上弟兄的家去。相近的鄰舍強如遠方的弟兄。」

Greek (LXX):

φίλον σὸν ἢ φίλον πατρῶον μὴ ἐγκαταλίπῃς, εἰς δὲ τὸν οἶκον τοῦ ἀδελφοῦ σου μὴ εἰσέλθῃς ἀτυχῶν· κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν.

Deep Exegesis | 深入釋經

This verse articulates a radical social theology: the bond of tested friendship (רַע, *rēa'*) can be stronger than the bond of blood kinship (אָח, *'āh*, "brother"). The word אִיד (ʾēd, "calamity, disaster") implies a crisis so severe that one needs immediate, proximate help. The שָׁכֵן קָרוֹב (*shākhēn qārōv*, "near neighbor") embodies the theology of incarnational presence — God saves not through distant decree alone but through the flesh-and-blood proximity of His people to one another.

此節闡述了一種激進的社會神學：經過考驗的友誼之鏈(רַע)可以比血緣(אָח,「弟兄」)更堅固。אִיד(「災難」)意味著如此嚴重的危機，以至於需要即時的、近距離的幫助。שָׁכֵן קָרוֹב(「相

近的鄰舍」)體現了道成肉身之臨在的神學——上帝不僅透過遠距的旨令拯救,更透過祂子民彼此間血肉之軀的近距離臨在。

Spurgeon: "Have but few friends, but stick closely to them. Above all, cleave closely to that 'Friend that sticketh closer than a brother' [Prov 18:24]."

司布真:「朋友要少,但要緊緊跟隨。最重要的是,緊緊倚靠那『比弟兄更親密的朋友』[箴 18:24]。」

JFB (1871): "Adhere to tried friends. The ties of blood may be less reliable than those of genuine friendship."

詹美森-福賽特-布朗:「要緊隨經過考驗的朋友。血緣之鏈可能不如真誠友誼之鏈可靠。」

VERSE 11 | 第十一節

Hebrew (MT):

חָכָם בְּנִי וְשִׂמְחָה לִבִּי וְאַשְׁיִיבָה חֹרֶפִי דָּבָר

Transliteration: *ḥăkham běnî wěšammaḥ libbî wě`āshîvāh ḥōrēfî dāvār*

Translation: "Be wise, my son, and make my heart glad, that I may answer him who reproaches me."

「我兒,你要作智慧人,好叫我的心歡喜,使我可以回答那譏誚我的人。」

Deep Exegesis | 深入釋經

This is one of the "my son" (*bēnî*) addresses characteristic of Proverbs' didactic framework. The wisdom of the son is not merely a private achievement but a public vindication of the father. The word חֹרֶפִי (*ḥōrēfî*, "my reproacher") from חָרַף (*ḥāraf*, "to

reproach, to taunt") suggests that the teacher/father is under attack — and the son's wise conduct is his defense.

此乃箴言教訓框架中典型的「我兒」(*bēnî*)呼喚之一。兒子的智慧不僅是私人成就，更是對父親的公開辯護。חֲרָפִי(「譏誚我的人」)源自 חָרַף(「譏誚、嘲弄」)，暗示教師/父親正遭受攻擊——兒子的智慧行為就是他的辯護。

Spurgeon: "A good son is his father's honour. If any say of such-and-such a man that he is a bad man, yet, if his children walk orderly, he can answer the slander without speaking a word."

司布真：「好兒子是父親的榮耀。若有人說某某人是壞人，但他的孩子行事端正，他不用開口就能回答那毀謗。」

唐崇榮牧師：Tong's theology of family integrates this verse within the covenantal framework — parents who raise children in the fear of God produce a living apologetic. The child's faithfulness is the most powerful answer to the world's criticism of the faith.

唐崇榮牧師：唐牧師的家庭神學將此節整合於聖約框架之中——在敬畏上帝中養育孩子的父母產生了活的護教論。孩子的忠信是對世界批評信仰最有力的回答。

VERSE 12 | 第十二節

Hebrew (MT):

עָרוּם רָאָה רָעָה וְנִסְתָּר פְּתָאִים עָבְרוּ וְנִעְנְשׁוּ

Transliteration: *‘ārûm rā’āh rā’āh nistār; pētā’yîm ‘āvērû ne’ēnāshû*

Translation: "The prudent man sees evil and hides himself; the simple pass on and are punished."

「通達人見禍藏躲；愚蒙人前往受害。」

This verse is nearly identical to Proverbs 22:3, demonstrating the anthological character of this section. The עָרוּם (*‘ārûm*, "prudent, shrewd") is the positive use of a word that can also mean "crafty" (as the serpent in Gen 3:1). Wisdom involves holy shrewdness — the discernment to recognize approaching evil and take shelter.

此節幾乎與箴言22:3相同，顯示此部分的選集特徵。עָרוּם（「通達人」）是一個也可以意味「狡猾」（如創3:1中的蛇）的詞的正面用法。智慧包含聖潔的精明——辨識逼近之惡並尋求避難的能力。

VERSES 13–14 | 第十三至十四節

v.13 is parallel to Prov 20:16, warning against the folly of suretyship for strangers.

第13節與箴20:16平行，警告為陌生人作保的愚拙。

v.14 presents a sharp social observation: "He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him." The Hebrew הַשְׁכֵּם (*hashkēm*, "rising early") combined with בְּקוֹל גָּדוֹל (*bəqôl gādôl*, "with a great voice") paints a picture of ostentatious, performative friendship — so effusive it becomes suspicious.

第14節呈現了敏銳的社會觀察。希伯來文 הַשְׁכֵּם（「一大早」）結合 בְּקוֹל גָּדוֹל（「大聲地」）描繪了一幅炫耀性的、表演式的友誼畫面——如此慷慨激昂以至於變得可疑。

JFB (1871): "Excessive zeal in praising raises suspicions of selfishness."

詹美森-福賽特-布朗：「讚美中過度的熱忱會引起自私的懷疑。」

Spurgeon: "Such blessings as these are a curse, and the wise man will loathe these parasitical people who will see no faults, or pretend that they do not see any."

司布真：「這樣的祝福就是咒詛，智慧人會厭惡這些寄生蟲般的人——看不見過失或假裝看不見。」

VERSES 15–16 | 第十五至十六節

Hebrew (MT) v.15:

דָּלַף טֹרֵד בַּיּוֹם סָגְרִיר וְאִשָּׁת מְדִינִים נִשְׁתָּנָה

Translation: "A continual dripping on a rainy day and a quarrelsome wife are alike."

「大雨之日連連滴漏，和爭吵的婦人一樣。」

v.16: "He that would hide her hides the wind, and the ointment of his right hand betrays itself."

「想藏她的便是藏風，右手遇膏油也不能遮蓋。」

Deep Exegesis | 深入釋經

The דָּלַף (*delef*, "dripping") on a סָגְרִיר יוֹם (*yôm sagrîr*, "a day of continuous rain") is a metaphor of slow, relentless erosion. The quarrelsome wife (אִשָּׁת מְדִינִים, *'ēshet midyānîm*) is not a misogynistic caricature but a specific characterological type: the person (regardless of gender in broader application) whose contentiousness is constant and corrosive. The LXX reads γυνή λοιδόρος (*gynē loidoros*, "a railing/abusive woman"), using a term that carries strong social censure in Greek culture.

דָּלַף (「滴漏」) 在 סָגְרִיר יוֹם (「連陰雨的日子」) 是緩慢而無情侵蝕的隱喻。爭吵的妻子並非厭女的漫畫，而是一種特定的性格類型：其爭吵不斷且具腐蝕性的人。

Verse 16 says that trying to conceal a contentious woman is like trying to conceal the wind (רוּחַ, *rûah*) — and like oil (שֶׁמֶן, *shemen*) on the right hand, which reveals itself by its fragrance. The truth of character will inevitably be manifest.

第16節說，試圖隱藏爭吵的女人如同試圖隱藏風——如同右手上的膏油，因其香氣而自我顯露。品格的真相終必顯明。

The LXX takes a completely different approach to v.16: "The north wind is harsh, but it is called by name 'propitious' (ἐπιδέξιος, *epidexios*)." This enigmatic reading may suggest that even harsh realities can bear a name of blessing.

七十士譯本對第16節採取了完全不同的處理方式：「北風是嚴厲的，但它的名字卻被稱為『吉利的』。」此謎一般的譯文可能暗示，即使嚴酷的現實也可以承載祝福之名。

VERSE 17 | 第十七節

The Central Proverb of Relational Wisdom | 關係智慧的核心箴言

Hebrew (MT):

בָּרֶזֶל בְּבָרָזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ

Transliteration: *barzel bēvarzel yāḥad wəʾîsh yaḥad pĕnê-rēʿehû*

Translation: "Iron sharpens iron, and a man sharpens the face of his friend."

「鐵磨鐵，磨出刃來；朋友相感也是如此（原文作：磨朋友的臉）。」

Greek (LXX):

σίδηρος σίδηρον ὀξύνηι, ἀνὴρ δὲ παροξύνηι πρόσωπον ἑταίρου.

Transliteration: *Sidēros sidēron oxynei, anēr de paroxynei prosōpon hetairou.*

Translation: "Iron sharpens iron, and a man sharpens the face of his companion."

「鐵磨鐵使其鋒利，人磨朋友的面。」

Deep Exegesis | 深入釋經

This is arguably the most famous verse in Proverbs 27 and one of the most cited in all of Christian pastoral theology.

此節可能是箴言27章中最著名的經文，也是所有基督教教牧神學中被引用最多的經文之一。

Linguistic Analysis: The Hebrew בַּרְזֶל (*barzel*, "iron") is repeated twice, creating an onomatopoeic effect — the grinding, metallic sound of iron on iron. The verb יָחַד (*yāḥad*) in the first clause means "sharpens" (from the root יָחַד, *ḥādad*, "to be sharp"). In the second clause, the same verb is used of a man "sharpening" the פָּנָיו (*pěneh*, "face, countenance") of his רֵעַ (*rēaʿ*, "friend, companion"). The "face" (פָּנָיו, *pānîm*) in Hebrew culture represents the whole person — character, dignity, identity. To "sharpen" the face is to refine character, to bring out the best in someone through friction.

語言學分析：希伯來文 בַּרְזֶל（「鐵」）重複兩次，創造了擬聲效果——鐵磨鐵的金屬磨擦聲。動詞 יָחַד 在第一句中意為「磨利」（來自詞根 יָחַד，「鋒利」）。在第二句中，同一動詞用於人「磨利」其朋友的 פָּנָיו（「面、容貌」）。「臉」在希伯來文化中代表整個人——品格、尊嚴、身份。「磨利」面孔就是通過摩擦來煉淨品格、激發出人最好的一面。

The LXX uses two related but distinct verbs: ὀξύνηι (*oxynei*, "sharpens") for iron, and παροξύνηι (*paroxynei*, "sharpens/provokes") for the human interaction. The prefix παρα- adds the nuance of "alongside" and also "provoking" — from which we derive the English "paroxysm." The same word παροξυσμός (*paroxysmos*) appears in Hebrews 10:24: "let us consider how to provoke one another to love and good deeds." And in Acts 15:39, it describes the "sharp contention" between Paul and Barnabas. Thus the LXX captures both the positive and potentially negative dimensions of mutual sharpening.

七十士譯本使用兩個相關但不同的動詞：ὀξύνει（「磨利」）用於鐵，παροξύνει（「激發/激怒」）用於人際互動。前綴 παρα- 增添了「在旁邊」和「激發」的語義——英文 "paroxysm" 由此衍生。同一詞 παροξυσμός 出現在希伯來書10:24：「彼此相顧，激發愛心，勉勵行善」，也在使徒行傳15:39中描述保羅和巴拿巴之間的「激烈爭論」。因此七十士譯本捕捉了彼此磨礪的積極和潛在消極兩個維度。

Christian Theological Reflection:

This verse stands as a foundational text for the theology of *koinōnia* (κοινωνία, "fellowship/communion"). Christian community is not merely sentimental togetherness but rigorous mutual formation. As iron requires iron — not something softer — to become sharper, so believers need the friction of honest, faithful relationships to grow into Christlikeness. The process involves heat, noise, and discomfort — but the result is a refined edge.

基督教神學反思：此節是團契神學（κοινωνία, *koinōnia*）的基礎經文。基督教社群不僅是感傷的聚在一起，更是嚴格的彼此造就。正如鐵需要鐵——而非更柔軟的東西——才能變得更鋒利，信徒也需要誠實、忠信關係中的摩擦才能成長為基督的樣式。過程涉及熱度、噪音和不適——但結果是煉淨的鋒刃。

Spurgeon: "Hence the usefulness of Christian association, and hence also the evil of sinful company, for one sinner sharpens another to do mischief, just as one saint encourages another to righteousness."

司布真：「因此基督徒的團契是有益的，因此罪惡的同伴也是有害的，因為一個罪人磨另一個罪人去做壞事，正如一個聖徒鼓勵另一個聖徒行義。」

JFB (1871): "A man sharpeneth his friend — that is, conversation promotes intelligence, which the face exhibits."

詹美森-福賽特-布朗：「人磨朋友的臉——即交談增進才智，而才智由面容展現。」

N.T. Wright: Wright's theology of community and friendship emphasizes that "we were made for each other" — not in a sentimental sense but as a structural reality of creation. Human beings are designed to be formed in relationship, and the Proverbs' vision of mutual sharpening is central to what it means to be the people of God.

賴特：賴特關於社群和友誼的神學強調「我們是為彼此而造的」——不是在感傷的意義上，而是作為受造的結構性現實。人類被設計在關係中被塑造，箴言中彼此磨礪的異象是成為上帝子民之意義的核心。

唐崇榮牧師：唐牧師教導「鐵磨鐵」的原則延伸到神學教育和教會治理的每一層面。真正的友誼不是彼此縱容，而是彼此在真理中磨礪。"真正的朋友不是使你舒服的人，而是使你在真理上更長進的人。" ("A true friend is not one who makes you comfortable, but one who makes you grow in truth.")

唐崇榮牧師教導「鐵磨鐵」的原則延伸到神學教育和教會治理的每一層面。真正的友誼不是彼此縱容，而是彼此在真理中磨礪。

VERSE 18 | 第十八節

Hebrew (MT):

נֶצֶר תֵּאָנָה יֹאכֵל פְּרִיָּהּ וְשֹׁמֵר אֲדֹנָיו יִכְבֹּד

Transliteration: *nōṣēr tē'ēnāh yō'khal piryāh wěshōmēr 'ădōnāyw yěkhubād*

Translation: "He who tends the fig tree will eat its fruit, and he who guards his master will be honored."

「看守無花果樹的，必吃樹上的果子；敬奉主人的，必得尊榮。」

Deep Exegesis | 深入釋經

The verb נָצַר (*nōṣēr*, "he who watches/tends") from נָצַר is the same root used of the Branch (נִצָּץ, *nēṣer*) in Isaiah 11:1, and the same root that gives Nazareth its name. The fig tree (תְּאֵנָה, *tē'ēnāh*) requires sustained, careful cultivation — it is not a crop that survives neglect. The parallel to שֹׁמֵר אֲדֹנָיו (*shōmēr 'ădōnāyw*, "he who guards his lord/master") establishes a theology of faithful stewardship: sustained attention produces honor (יִכְבֹּד, *yěkhubād*, from כָּבַד, "to be heavy/honored").

動詞 נָצַר (「看守之人」) 源自 נָצַר——與以賽亞書11:1中的「枝子」(נִצָּץ) 和拿撒勒地名同根。無花果樹需要持續、細心的栽培——不是一種能忍受忽視的作物。與「敬奉主人的」的平行建立了忠管家神學：持續的關注產生尊榮。

JFB (1871): "Diligence secures a reward, even for the humble servant."

VERSE 19 | 第十九節

Hebrew (MT):

כַּמִּים הַפָּנִים לִפְנֵים כֵּן לִב־הָאָדָם לָאָדָם

Transliteration: *kammayim happānīm lappānīm kēn lēv-hā'ādām lā'ādām*

Translation: "As in water face reflects face, so the heart of man reflects man."

「水中照臉，彼此相符；人與人，心也相對。」

Greek (LXX):

ὥσπερ οὐχ ὅμοια πρόσωπα προσώποις, οὕτως οὐδὲ αἱ διάνοιαι τῶν ἀνθρώπων.

Transliteration: *Hōsper ouch homoia prosōpa prosōpois, houtōs oude hai dianoiαι tōn anthrōpōn.*

Translation (LXX): "As faces are not like [other] faces, so neither are the thoughts of men."

「正如面孔不與面孔相同，人的心思也不彼此相同。」

Deep Exegesis | 深入釋經

Here is one of the most remarkable divergences between the MT and LXX. The Hebrew says: as water reflects a face back to the face, so the heart of a man reflects the man — suggesting that human relationships are mirrors. What you see in others often reveals what is in yourself. The LXX says the opposite: just as faces differ from faces, so do the thoughts of men — emphasizing human uniqueness and diversity.

此處是MT與LXX之間最顯著的分歧之一。希伯來文說：正如水面映照面孔，人心也反映人——暗示人際關係是鏡子。你在他人身上所見的往往顯示你自己內心的東西。七十士譯本說的恰恰相反：正如面孔與面孔不同，人的心思也不同——強調人的獨特性和多樣性。

Both readings are theologically rich. The Hebrew reading supports the doctrine that self-knowledge comes through encounter with others (*speculum animae*, "mirror of the soul"). The LXX reading affirms the irreducible individuality of each human heart — no two persons are alike in their inner life.

兩種讀法都在神學上豐富。希伯來讀法支持自我認識來自與他人相遇的教義(*speculum animae*, 「靈魂之鏡」)。七十士譯本讀法肯定每個人心不可化約的個體性——沒有兩個人的內心生活完全相同。

Spurgeon: "If I look into water, I see the reflection of my own face, not another man's; and if I look into society, I shall probably see men like-minded with myself... You will generally find that men measure other people's corn with their own bushels."

司布真：「如果我照水，我看到的是自己面孔的倒影，不是別人的；如果我觀察社會，我大概會看到與我志同道合的人……你會發現，人們通常用自己的度量衡來衡量別人。」

VERSE 20 | 第二十節

Hebrew (MT):

וְלֹא יִשְׂבַּע שְׁאוֹל וְלֹא יִשְׂבַּע עֵינֵי הָאָדָם לֹא יִשְׂבַּע

Transliteration: *shě'ôl wa'ăvaddôh lô' tísba 'nāh wě'ênê hā'ādām lô' tísba 'nāh*

Translation: "Sheol and Abaddon are never satisfied, and the eyes of man are never satisfied."

「陰間和滅亡永不滿足；人的眼目也是如此。」

Greek (LXX):

ἄδης καὶ ἀπώλεια οὐκ ἐμπίμπλανται, ὡσαύτως καὶ οἱ ὀφθαλμοὶ τῶν ἀνθρώπων
ἄπληστοι.

Deep Exegesis | 深入釋經

The pairing of לֹא יִשְׂבַּע (*Shě'ôl*, "the grave/underworld") and מִיָּבֵשׁ (*'Avaddôn*, "Destruction/Abaddon" — cf. Rev 9:11, where Ἀπολλύων/*Apollyōn* is identified as the angel of the abyss) represents the insatiable maw of death. The comparison to human eyes (עֵינֵי הָאָדָם, *'ênê hā'ādām*) reveals a devastating anthropological insight: human desire, left to itself, is structurally identical to death — it consumes without ever being filled. This is the wisdom tradition's anticipation of Augustine's *restless heart*: "Our hearts are restless until they rest in Thee."

לֹא יִשְׂבַּע (「陰間/幽冥」) 與 מִיָּבֵשׁ (「滅亡」——參啟9:11, Ἀπολλύων 被認定為無底坑的使者) 的配對代表了死亡不可饜足的巨口。與人的眼目的比較揭示了一個毀滅性的人類學洞見：人的慾望若任其自流，在結構上與死亡完全相同——它吞噬卻永不飽足。這是智慧傳統對奧古斯丁「不安之心」的預示：「我們的心不安寧，直到安息在你裡面。」

JFB (1871): "Men's cupidity is as insatiable as the grave."

Spurgeon: The unsatisfied eye is the gateway to the unsatisfied heart — and only Christ can fill what the world's offerings leave perpetually empty.

The LXX adds an extra half-verse (20a): βδέλυγμα κυρίῳ στηρίζων ὀφθαλμόν ("An abomination to the Lord is the one who fixes his eye") — intensifying the warning against the covetous gaze.

七十士譯本增加了半節(20a):「固定目光的人是主所厭惡的」——加強了對貪婪目光的警告。

VERSE 21 | 第二十一節

Hebrew (MT):

מִצָּרֶף לְכֶסֶף וְכֹור לְזָהָב וְאִישׁ לְפִי מַהֲלָלוֹ

Transliteration: *maṣrēf lakkessef wěkhûr lazzāhāv wě`îsh lěfî mahălālô*

Translation: "The refining pot is for silver, and the furnace for gold; and a man is [tested] according to his praise."

「鼎為煉銀，爐為煉金；人的稱讚也試煉人。」

Deep Exegesis | 深入釋經

The מִצָּרֶף (*maṣrēf*, "refining pot/crucible") and כֹּור (*khûr*, "furnace/kiln") are instruments of purification. The parallel suggests that praise (מַהֲלָלוֹ, *mahălālô*, from the root הלל, "to praise") serves the same function for human character that fire serves for precious metals. How a person responds to praise reveals their true nature: the vain man is inflated, the wise man remains unchanged.

מִצָּרָף (「煉鍋」) 和 כּוּר (「爐」) 是淨化的工具。平行結構暗示，稱讚對人品格所起的作用如同火對貴金屬的作用。一個人如何回應稱讚揭示了他的真實本性：虛榮之人膨脹，智慧之人不改。

JFB (1871): "Praise tests character. A man to his praise — according to his praise, as he bears it. Thus vain men seek it, weak men are inflated by it, wise men disregard it."

詹美森-福賽特-布朗：「稱讚試驗品格。人因其稱讚而顯——看他如何承受。虛榮之人尋求它，軟弱之人因它膨脹，智慧之人不予理會。」

Spurgeon: "Many a man, who can bear adversity, cannot bear prosperity. The world's censures seldom do a Christian any harm, but it is the breath of applause that often gives us the scarlet fever of pride."

司布真：「許多人能忍受逆境，卻不能承受順境。世界的指責很少傷害基督徒，但掌聲的氣息常常使我們染上驕傲的猩紅熱。」

VERSE 22 | 第二十二節

Hebrew (MT):

אִם תִּכְתּוֹשׁ אֶת־הָאֹיִל בַּמִּכְתֵּשׁ בְּתוֹךְ הָרִיפּוֹת בְּעֵלִי לֹא־תִסּוּר מֵעַלְיוֹ אִילָתּוֹ

Translation: "Though you grind a fool in a mortar with a pestle among grain, his foolishness will not depart from him."

「你雖用杵將愚妄人與打碎的麥子一同搗在臼中，他的愚妄還是離不了他。」

Deep Exegesis | 深入釋經

This is one of the most vivid and hopeless proverbs in the entire collection. The language of grinding (*tiktôsh*) in a mortar (*maktêsh*) among grain (*rîfôt*) is drawn from the kitchen — the most thorough process of pulverization known in the ancient world.

Yet even this cannot separate the fool from his folly (יִלְוּלָהּ, *’iwwaltô*). The theological implication is profound: external punishment alone cannot transform the human heart. Only a new creation — divine intervention in the form of regeneration — can accomplish what the mortar and pestle cannot.

此乃整部箴言集中最生動且最絕望的箴言之一。在臼中用杵搗碎穀物的語言取自廚房——古代世界所知最徹底的粉碎過程。然而即使如此也不能將愚人與其愚妄分開。神學含意深遠：單純的外在懲罰不能改變人心。唯有新造——以重生形式的神聖干預——才能成就杵臼所不能的。

Spurgeon: "No troubles, no afflictions, can of themselves make a fool into a wise man. The sinner remains a sinner, after all providential chastisements, unless sovereign grace interposes."

司布真：「沒有任何困難、苦難能本身將愚人變為智慧人。罪人在一切天意管教之後仍是罪人，除非至高的恩典介入。」

This verse anticipates the Reformation doctrine of *sola gratia*: transformation of character is not achievable through mere external means but requires the internal work of the Holy Spirit.

此節預示了宗教改革的「唯獨恩典」教義：品格的轉變不是通過純粹外在手段所能達到的，而需要聖靈內在的工作。

VERSES 23–27 | 第二十三至二十七節

The Pastoral Epilogue: A Theology of Stewardship | 牧養結語：管理的神學
Hebrew (MT) v.23:

יָדַע יָדַע פְּנֵי צֹאֲנֶה שִׁית לִבָּהּ לַעֲדָרִים

Transliteration: *yādōa' tēda' pēnē šō' nekā shīt libbēkā la' ādārīm*

Translation: "Know well the condition of your flocks; give attention to your herds."

「你要詳細知道你羊群的景況，留心料理你的牛群。」

v.24: וְדֹר וְדֹר לְדֹר וְאִם-חֹן לְעוֹלָם חֹן — "For riches are not forever; and does the crown endure to every generation?"

「因為資財不能永有，冠冕豈能存到萬代？」

v.25: גִּלְהַד חֲצִיר וְנִרְאָה דָשָׁא וְנֶאֱסָפוּ עֲשֻׁבוֹת הָרִים — "When the hay is removed and the new growth appears, and the herbs of the mountains are gathered..."

「乾草割去，嫩草發現，山上的菜蔬也被收斂。」

v.26: כְּבָשִׂים לְבוֹשֶׁךָ וּמִחִיר שְׂדֵה עֲתוּדִים — "The lambs will be for your clothing, and the goats the price of a field."

「羊羔之毛為你作衣服，山羊是你田地的價值。」

v.27: וְיֵי חֵלֶב עֲזִים לְלֶחֶם לְלֶחֶם בֵּיתְךָ וְיֵי חֵלֶב עֲזִים לְנַעֲרוֹתֶיךָ — "And there will be goats' milk enough for your food, for the food of your household, and maintenance for your maidens."

「並有母山羊奶夠你吃，也夠你的家人吃，且夠養你的婢女。」

Deep Exegesis | 深入釋經

These final five verses form a coherent pastoral poem — an agricultural idyll that doubles as a theology of stewardship. The opening imperative יָדַעְתָּ (yādōa' tēda', "know, you shall know") uses the Hebrew infinitive absolute construction for emphasis: *thoroughly* know your flock. The word פָּנֵי (pēnē, "face/condition") applied to sheep is the same word used of human faces in v.19 — the shepherd must know his sheep as intimately as one knows a human face.

最後五節構成一首連貫的牧養詩——一幅農業田園畫，同時也是管理的神學。開篇命令 **וְיִדַּע** 使用希伯來文不定式絕對結構以示強調：徹底了解你的羊群。**פָּנָי**（「面、景況」）用於羊群的詞與第19節用於人臉的詞相同——牧人必須像認識人臉一樣親密地了解他的羊。

Verse 24 provides the theological rationale: **חֵן** (*hōsen*, "wealth/treasure") is not eternal (**לֹא לְעוֹלָם**, *lō' lē'ôlām*), and even the **נֵזֶר** (*nēzer*, "crown/diadem") does not endure from generation to generation. This is the *vanitas* motif of wisdom literature: all earthly power and wealth are transient. Only diligent stewardship within God's providential order produces lasting sustenance. Verses 25–27 then paint the picture of sufficiency: the rhythms of nature — hay mown, grass growing, herbs gathered, lambs providing wool, goats providing milk — sustain the faithful steward and his entire household.

第24節提供了神學根據：財富不是永恆的，甚至冠冕也不會世代存續。這是智慧文學的 *vanitas*（虛空）主題：一切地上的權力和財富都是短暫的。唯有在上帝護理秩序中的勤勉管理才能產生持久的供養。25–27節接著描繪了充足的畫面：自然的節律——乾草割去、嫩草發現、草藥收斂、羊羔提供毛、山羊提供奶——供養忠心的管家和他整個家庭。

JFB (1871): "Flocks constituted the staple of wealth. It is only by care and diligence that the most solid possessions can be perpetuated (Pr 23:5)... The fact that providential arrangements furnish the means of competence to those who properly use them is another motive to diligence."

詹美森-福賽特-布朗：「羊群構成財富的主體。唯有藉著細心和勤勉，最穩固的產業才能得以延續……天意安排為善用者提供充足之道，這也是勤勉的另一動機。」

Spurgeon: "Those who are diligent generally prosper, and they who are diligent in spiritual things shall have all that their souls need. They shall be clothed with the robe of righteousness, they shall be well fed, and shall be satisfied."

司布真：「勤勉之人通常興旺，在屬靈事上勤勉之人也必擁有靈魂所需的一切。他們將穿上公義的袍子，他們將飽足。」

The LXX's remarkable divergence in v.27: Instead of the agricultural conclusion about goats' milk, the LXX reads: υιέ, παρ' ἐμοῦ ἔχεις ῥήσεις ἰσχυρὰς εἰς τὴν ζωὴν σου καὶ εἰς τὴν ζωὴν σῶν θεραπόντων — "My son, from me you have powerful words for your life and for the life of your servants." This transforms the agricultural epilogue into a *meta-wisdom* statement — the entire chapter's teaching is itself the provision, the sustenance, the "milk" that nourishes life.

七十士譯本第27節的顯著差異：七十士譯本沒有關於羊奶的農業結尾，而是讀作：「我兒，你從我這裡有了強有力的話語，為了你的生命和你僕人的生命。」這將農業結語轉化為元智慧陳述——整章的教導本身就是供給、就是養分、就是滋養生命的「奶」。

MacArthur: MacArthur's emphasis on stewardship theology aligns these verses with Christ's parable of the talents (Matt 25:14–30). The faithful shepherd who knows his flock is an image of pastoral responsibility that extends into church leadership. "Well done, good and faithful servant" is the eschatological reward for those who heed the counsel of Proverbs 27:23–27.

麥克乃瑟：麥克乃瑟對管理神學的強調將這些經文與基督的才幹比喻（太25:14–30）對齊。認識自己羊群的忠心牧人是教牧責任的形象，延伸到教會領導。「好，你這又良善又忠心的僕人」是聽從箴言27:23–27勸教之人的末世獎賞。

N.T. Wright: Wright's creation theology sees in these agricultural verses a vision of the renewed creation — the goodness of the material world, the dignity of labor, the faithfulness of God through the cycles of nature. The steward who cares for his flocks participates in God's own sustaining work of creation.

賴特：賴特的創造神學在這些農業經文中看到了更新的受造界之異象——物質世界的美善、勞動的尊嚴、上帝通過自然循環的信實。照料羊群的管家參與了上帝自己維繫受造界的工作。

唐崇榮牧師: Tong's cultural mandate theology (*Kulturmandat*) finds strong expression here. These verses demonstrate that faithfulness in the "ordinary" is the highest spiritual calling. The integration of work and worship, material responsibility and spiritual obedience, is not a secular compromise but a sacred duty. 「在平凡中忠心, 就是最高的屬靈呼召」("Faithfulness in the ordinary is the highest spiritual calling").

唐崇榮牧師: 唐牧師的文化使命神學在此得到強烈表達。這些經文顯示, 在「平凡」中的忠心乃是最高的屬靈呼召。工作與敬拜的整合、物質責任與屬靈順服的結合, 不是世俗的妥協而是神聖的責任。

CONCLUDING THEOLOGICAL SYNTHESIS | 結論性神學綜合

Proverbs 27, read across the Hebrew, Greek, and Coptic traditions, reveals a unified wisdom theology structured around three great pillars:

箴言第27章, 橫跨希伯來文、希臘文和科普特文傳統來閱讀, 揭示了圍繞三大支柱構建的統一智慧神學:

First, Humility before Time and God (vv. 1–2): The chapter opens with the radical displacement of human autonomy. We do not own the future; we cannot even honestly evaluate ourselves. Both the future and our identity require an external reference — God and neighbor respectively.

第一, 在時間和上帝面前的謙卑(第1–2節): 本章以人類自主性的徹底位移開始。我們不擁有未來; 我們甚至不能誠實地評估自己。未來和我們的身份都需要外在的參照——分別是上帝和鄰舍。

Second, The Theology of Faithful Friendship (vv. 5–6, 9–10, 17, 19): The central section develops a rich doctrine of relational formation. True love wounds (v.6); true

friendship sharpens (v.17); true counsel is sweeter than perfume (v.9); and a near friend is worth more than a distant brother (v.10). The Christological dimension is unmistakable: Christ is the ultimate Friend who wounds to heal (Isa 53:5), who draws near in incarnational proximity (John 1:14), and who sharpens His people through His Word and Spirit.

第二，忠信友誼的神學（第5–6、9–10、17、19節）：中央部分發展了關係性塑造的豐富教義。真愛使人受傷（第6節）；真友誼使人磨礪（第17節）；真勸教比香料更甜（第9節）；近處的朋友勝過遠方的弟兄（第10節）。基督論維度無可忽視：基督是那位為醫治而傷害的終極朋友（賽 53:5），在道成肉身的近距離中走近（約1:14），並藉著祂的道和靈磨礪祂的子民。

Third, Stewardship and the Goodness of Creation (vv. 23–27): The chapter closes with an earthy, practical vision of responsible living. The faithful steward knows his flock, works the land, and trusts God's provision through the rhythms of nature. This is not secular pragmatism but sacred vocation — the material world is the arena of spiritual obedience.

第三，管理與受造之美善（第23–27節）：本章以一幅接地氣的、實際的負責任生活異象作結。忠心的管家認識他的羊群、耕耘土地，並透過自然的節律信靠上帝的供應。這不是世俗的實用主義而是神聖的召命——物質世界是屬靈順服的場域。

The textual comparison across traditions enriches our reading: the Hebrew preserves the raw, concrete, agricultural idiom of ancient Israelite wisdom; the LXX translates and sometimes transforms these proverbs into the conceptual world of Hellenistic philosophy and Greek literary culture; and the Coptic tradition, rooted in the desert monasticism of Egypt, received these texts as guides for the ascetic and communal life of the early Church.

跨傳統的文本比較豐富了我們的閱讀：希伯來文保存了古以色列智慧的原始、具體、農業習語；七十士譯本翻譯並有時將這些箴言轉化為希臘化哲學和希臘文學文化的概念世界；而科普特傳統，根植於埃及的沙漠修道主義，將這些文本視為早期教會苦修和團體生活的指南。

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The following sources were consulted in preparing this exegesis:

以下資料在準備本釋經時被參考：

The Westminster Leningrad Codex (WLC) for the Masoretic Hebrew Text; the Rahlfs Septuagint (LXX) for the Greek text; the Coptic Sahidic and Bohairic textual traditions as preserved in the Coptic Scriptorium and related manuscript witnesses; Brenton's English Translation of the Septuagint; Spurgeon's *Verse Expositions of the Bible*; the *Jamieson-Fausset-Brown Commentary Critical and Explanatory on the Whole Bible* (1871); Derek Prince, *Busybodies and Overseers* sermon and *The Right Reaction to Correction* devotional; John MacArthur, *The MacArthur Study Bible* introduction to Proverbs; N.T. Wright, *Ask NT Wright Anything* #70 on Wisdom Literature, and related works on creation theology; Pastor Stephen Tong (唐崇榮牧師), sermons on wisdom, time, the cultural mandate, and the fear of God as preached through the Indonesian Reformed Evangelical Church (歸正福音教會).

Soli Deo Gloria | 唯獨歸榮耀與上帝

Note to the reader: This exegesis study was composed as a personal devotional and academic resource. The Coptic texts provided are reconstructed from the known Sahidic and Bohairic tradition based on their LXX Vorlage (textual base), as complete manuscript witnesses for Proverbs 27 in Coptic are fragmentary (cf. K 8693, London,

containing Proverbs 27:9–22 in Sahidic). Where full Coptic text is unavailable, reconstructions are offered based on standard Coptic morphological and syntactical patterns.

讀者注意：本釋經研究作為個人靈修和學術資源而撰寫。所提供的科普特文本根據已知的撒希迪克和波海里克傳統，基於其LXX底本而重建，因為箴言27章的科普特完整手稿證據是殘篇性的（參倫敦K 8693號手稿，包含箴言27:9–22的撒希迪克文本）。在完整科普特文本不可用之處，根據標準科普特語形態學和句法模式提供了重建。